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"The Peculiar Institution."

From the Daily Globe.

BEAUTIES OF THE SLAVE SYSTEM.

The following narrative of the heart-rending case of the schooner Pearl, now under investigation in the Court of the United States, will be read with interest. The narration is a gentleman familiar with the history of the said affair, and his description of it will be likely to command the attention of the American people. No friend of our Union can peruse the history of this case without feeling that the character of our country, its Democracy and humanity, have been outraged by the fact that the seat of the Federal Government should be the place in which such enormities transpire, is well calculated to alarm the friends of free institutions throughout the world:

District of Columbia---Extraordinary Judicial Proceedings---Trial of Drayton and Sayres---The schooner Pearl---The persons who attempted to achieve their Freedom---Illustrations of the slave system.

WASHINGTON, Aug. 25, 1848.

PRESTON KING, Sr. Lawrence, Co. N. Y.

SIR:---I feel completely at a loss what terms of character commanded a less contemptible estimation than they do, I should not have placed your name at the head of this communication. If your present position as a firm friend of liberty, equality and brotherhood, were less worthy of admiration than it is, it would not have occurred to me to submit to you the brief statements which I propose to make on this occasion. This is a territory which belongs to the United States---to the Indivisible Republic---to the whole People. I serve in the capacity of the National Capitol. Here resides the sovereignty and responsible power of the entire people in their oneness. The voice of a free man could speak here. What it bids is done. What it prohibits none may presume to do. Of course the majority---wherever it resides---must be awarded to be the civilized world. To its hands the honour and interest of the nation---the great whole are committed. If justice and humanity pervade the laws and their proper execution, then the intrinsic advantage as well as the controlling influence of an illustrious example will be the common inheritance of all. Freedom can never enter into partnership with tyranny or despotism. The idea of such a compromise is preposterous---impossible. The constituent elements of the two are natural and inevitable antagonists. The one or the other will triumph in the end, and exile in the sphere which it occupies, without a rival. The very object of acquiring this territory at the outset, was to make sure of a place for future utterance and unmolested growth of the civilized and liberal sense of a Democratic platform. Sad to say, the spirit of northern freedom from the beginning has been in a state of crisis. There is a portion of man from the North speaks and acts with the ease and naturalness here, with which he is accustomed to do at home. There is a certain measured tone in his language, a certain caution and stillness in his movements, of which he would be heartily ashamed among his constituents or neighbors, were they to remind you of this. You have resided here, and can readily feel the point of what I say. One is overawed by the serious, gloomy, repulsive dictates of the tyrant caste. The voice of another is stifled by the love of place, or rather through the dread of losing it.

A very remarkable scene has been witnessed here within a few weeks past. Such proceedings have been had in the criminal Supreme Court of this District, before Judge Crawford, as it seems to me, will astonish thinking people. I dare say you have noticed in the District papers the reports as reported in the papers. It is that which I allude to. These two men were accused of *stealing* certain persons who were held to bond for their appearance. They are both of them men of fair and respectable standing among their acquaintances in Philadelphia. To steal, carries in the design to sell the property taken, to make gain and profit of it. So the District Attorney gets a grand Jury to find forty-one indictments against each of these men and sixty-three English, a young man, who was with them, but was at last, after a four months' unjustifiable imprisonment, discharged, without a trial. The persons claimed happened to forty one assumed owners---that is, there were alleged forty-one distinct acts of *stealing*. But there were in fact seventy-seven persons on the Pearl claimed as slaves. The District Attorney therefore got the grand Jury to indict each of the three men---Drayton and Sayres---for seventy-seven offences of aiding away each of these seventy-four persons claimed as slaves. Thus forty-one indictments were found against each of them for *stealing*---in one, *two hundred and twenty-three in all---seventy-four against each, i. e. aiding, or two hundred and twenty six in all---seventy-four three hundred and twenty-three.* The penalty for stealing is ten years' imprisonment for each offence, and for aiding away, a fine of two hundred dollars in each case of conviction. These indictments are found under two distinct statutes, which are among the laws of Maryland of long standing, and are made applicable in this district, if I am not in an act of Congress! English is discharged as I said.---Drayton is *sentenced to twenty years in the penitentiary!* Sayres, in precisely the same *case of facts and showing* by the prosecution, is acquitted of stealing and convicted of aiding. Both now lie in jail, as an appeal has been taken to the Circuit Court which does not hold a term till October. It is not my purpose to pass a criticism upon the details of this monstrous and profligate proceeding within the sacred precincts of a United States Court. That will soon be done, and the whole record spread out for public inspection, by a far abler hand than mine. At least I hope it will and do not doubt it. I will say, however, that the repeated outrages upon common sense, common decency and the just rightful forms of law, as they are conceived and maintained throughout the bounds of the civilized world, consisted in the progress of this trial, by both the presenting officer and the Judge, are a deep disgrace to us all, and will continue to be so, till a reversal of the whole proceedings shall be undertaken from the stations which they occupy hot to *disgrace.*

Let me state the case---the whole of it---simply as may be: A numerous family, supposed by the best lawyers in Washington, and by the community, to be fairly and legally entitled to their freedom, whilst it was yet in controversy, applied, through a coloured man, to Drayton to take them off. Without knowing their number, or the circumstances further, he consented to do it, if they could get him hoard his vessel. As was perhaps inevitable, other persons, who were anxious to get away from the city every day, became acquainted with the fact, that the master of a vessel not unfriendly to them was here, or would be here at a certain time. In the depths of their distress, at the idea of an immediate transportation to the horrors of a New Orleans slave market, they rushed on board of a vessel, which they trusted in God might land them on a friendly free soil! Drayton never saw one of them, nor heard the name of one of them, till he was on his way down the Potomac, the day after they went on board. Nothing was proved against him on the trial, except that these persons came on the vessel with his consent, and that the whole of it---with every conceivable inference and implication on his side, that he intended to bring them to a free State. That was altogether sufficient to clear him from the construction of theft, or crime in the rational construction of the law as it is. But I have said enough on this point; your reflections will well supply the incidents and drapery.

Let me detail to you a few facts connected with this case. Both of the schooner Pearl, and a few illustrations of Slavery in our Federal District.

THE BELL FAMILY.---Daniel Bell is a robust, worthy, industrious free native man in the county of Washington. He has worked most of the time for twenty years past as the Navy Yard, which is probably where he was born, and has grown and moulded. Many years since, the master of Bell, in a rage, because the owner of his wife had set her free by deed, sold him to the speculators. They came into the shop while at his work---without warning, he was knocked flat to the floor by them, ironed and hoed in the trader's pen, there kept in Seventh street, on the Avenue. Bell had friends, who pitied him, and his distressed wife and children. They adopted the usual methods of the corporate corps, to purchase him, and give him a chance to work out his freedom. Bell was to pay a thousand dollars on specified days, and the residue of the amount, or near it, when his owner, the Colonel was ordered to Florida, where he died. It was then supposed he had bought and paid Bell to his son-in-law, for a thousand dollars, before leaving home. She demanded of Bell the whole sum, but he said, that he had paid for his wife as a slave and not as a free girl for he never could raise that amount. Through the intervention of a trusty friend, Thomas Blagden, Bell had the deed of emancipation for his wife. Before he got the price finally reduced to five or six hundred dollars. The sum of the matter is, Bell has been engaged for years and years in saving funds for himself! He got his freedom papers complete only last year, some time. His wife, some years before, was free. A child was made free by deed, in the express deed of her master, which was to take effect at his death, and that took place a few days after the deed was executed. She is a slave paid for the Clerk's office as tree, and remained so for eight years, having had two children in the time. Her children, by deed, were made free at the age successively arrived at a certain age---say twenty-five. After a lapse of eight years, and when there were eight children, the mother applied to the Court, and got up a claim in the whole group, eleven in all. Poor Bell had recourse to lawyers and courts, but with little success, except to impoverish himself. The window was constantly seeking to lay hands on them, to lay hands on the price of their sinews from the speculators. Bell was told that he could get them cheap at the first red cent for children. This is the conduct of the widow Greenfield, living near the Navy Yard! Bell is a black and good man. Bell and his family is not the Pearl. They were brought back, and with the exception of his wife and two younger children, were sold to the domestic slave trade in the South, God knows where! The wife and one child Mr. Blagden redeemed for Bell, and the sum is now making up for the trifling consideration of four hundred dollars. This is the family that were referred to with so much effect by Mr. Slingerland, the representative from our Albany district, at the time of the flagitious transaction last spring.

THE EDMONSON FAMILY.---Paul Edmonson was born *into Slavery*, in Montgomery county, Maryland, eighteen years since. He is still very much of the same neighbourhood. At the age of forty-two he obtained his freedom by the gift of his master. By industry, economy and self-denial, he has acquired a comfortable little homestead of forty acres, on which he now lives at the age of seventy years. He has also a wife, who is free, and by whom he has several children, one, a daughter, having died at the age of sixteen. His wife, Milly, was also born to the inheritance of bondage, and was sold when but quite an early period, in the distribution of an estate, she fell to the lot of one Robert Oliver The two children of Paul and Milly Edmonson, Mary Francis Valedivar, whose wife is a neice of his wife, and an Air Tobacco Inspector at Baltimore. These Edmonsons are not an ordinary family, as you will perceive. Their master, Mr. Beall, has had to pull on all manhood and freedom gushing through their veins. Some fifteen years since, when the son was young of Paul and Milly, he attempted to snap his manhood, he attempted to snap his ignoble chains and reach the North, to be his own man and gender, and God. He was fetched back, and sold for $500 to New Orleans. To June last, his brothers and sisters, who were on the Pearl, met him there, and found he had married there, and had saved $1000, which he had earned and saved over and above his tasks as a slave! Five of the sisters now are in Washington---they are married here, and they are all of them in comfortable circumstances; fine in their personal appearance---modest, well-behaved, estimable women, all of them. Each of them paid $300 only for herself! she was an invalid The doctor told her she would soon die, and she had better go back to Washington. The family was "Put it and he free, if I die the next hour!" Another paid $325 for her freedom, whose constitution was delicate. The eldest, noble-looking, noble-hearted woman, purchased her rights at $450, some years ago, before prices were as high as at present. The two youngest of the sisters paid $600 each, or $750 apiece for themselves. Four brothers and two youngers sisters Emily and Maria were on the Pearl. They were brought back, and sold to a trader, for $7000 dollars for the New Orleans market for $750 apiece all round. Now cast up, and it will appear that the seventy-seven persons claimed as slaves actually raised from the sale of this one family, the offspring of a single slave mother, the sum of $70725! The two youngest children, a boy and girl, are still left. They are so much capital in hand, to the traded upon at the first convenience. But this family was originally nurtured and brought up by the father, and each, as soon as arrived at the working age, has been put out at wages for the exclusive benefit of the old master. Consequently, it was not for the use of those who choose to be her heirs. It would be a tact worthy of one's curiosity to know how much precisely this has accumulated and grown. I said four of the brothers and two sisters were sold to New Orleans. One brother, Richard, has been brought back, and is now in the trader's pen. There have also been brought back, and are now in the traders pen in Baltimore, in whose behalf an appeal will soon be made to the humanity of mankind, who had been sold in New Orleans. I might multiply cases to a score, similar in their features to these. I intended to make a statement of the facts, but I am taxing your patience too severely and will stop.

If the question were about to be submitted, whether an immediate dissolution of the Union of the two person and families as these, in our District of Columbia, by a peremptory act of Congress, or not, I should like to see the face of *glorious* Democracy, erazie, radical St. Lawrence---the swarming masses, empannelled as a jury. Such an almighty AYE would resound from the Atlantic and across the Lakes, as to shake the topmost peaks of the Desert mountains! I'd like to put it to them to say, whether an honest, conscientious man shall go to the penitentiary in the Federal District for twenty years, as a State criminal, because he allowed such people as these to take passage on his vessel, and get away from the hell-hounds in pursuit. These are questions to be thought of---to be met---they must be---there is no avoiding it.

Your friend and fellow-citizen,

HAMPDEN.

Ohio Standard.

"CINCINNATUS ON HIS FARM"---GEN. TAYLOR AND HIS SLAVES.

To a friend in the country we are indebted for the information and documents below. Gen. Taylor appears in a new and interesting position. A candidate for the Presidency of this free country in the slave market purchasing human beings with money drawn from the National Treasury. On the sixth of June, while southern bodies and northern doughfaces are ratcher way to Philadelphia, the candidate they in their pouty select, spends the day in the negro pens of Jefferson, Louisiana, carrying the soundness of his purchases. And this slave trader, even northern men have been scrupulous enough to compare with Washington, have been dishonest enough to show, do they ascribe anything in favour of freedom? One word that indicates even a faint disposition on the subject? Has he ever yet offered liberty to a single slave? Has he ever, the fruit of whose unrequitted labours he enjoys? Has he ever done any one thing that would recommend him to a christian community of free people? No, he is a slave breeding, sugar and cotton planter, with all the interests and prejudices of his peculiar situation. In fact, he stands confessed and ignorant slave trading soldier, owning his nomination to the fraudulent acts of the Louisiana delegation and trusting to concealment and deception for success:

NEW ORLEANS, August 4, 1848.

DEAR SIR---I herewith transmit to you a copy of the Deed of Sale from John Heard, Senior, to General Taylor of a plantation, horses, Slaves, &c.

Since Gen. Taylor's return from Mexico he has also purchased Slaves. In May last he purchased in the name of his son Richard Taylor, four of them of W. Winans. On the 6th of June last he purchased of B. M. Cambell two slaves for the sum of $1500. He examined the negroes to see if they were sound and gave his draft on the Canal Bank of this city.

DEED OF SALE.

JOHN HAGARD, Sr. to ZACHARIAH TAYLOR	} DEED.	Received for Record, 22nd February, 1843.

THIS INDENTURE made this twenty-first day of April, in the year of our Lord one thousand eight hundred, between Sr., of New Orleans, State of Louisiana, and Zachariah Taylor, of the other part, Witnesseth, that the said John Hagard, Sr., for and in consideration of the sum of fifty-five thousands dollars to him in hand paid and secured to be paid at the times hereafter, by the said Zacharian Taylor, at and before the delivering of these presents, has this day bargained sold, delivered, conveyed and confirmed, and by these presents doth grant, bargain, sell, deliver and confirm unto the said Zachrinh Taylor his heirs and assigns forever all that plantation and, &c., &c.,

* * * ALSO, all the following Slaves: Nelson, Peggy, Milley, Feliza, Masou, Willis, Rachel, Caroline, Lotitia, Rachel, Wilmon, Carson, Little Ann, Winna, Jane, Tom, Sally, Grandison, Ann, Mariah, Sarah, Barnaby, Nina, Sally, Carson, Paul, Sanford, Mansield Harry, Cline Harry, Henry, Carter Henrietta, Ben, Charlotte, Wood, Jim, Gabriel, Emeline, Armstead, George, Wilson, Peggy, Caroline, Wilson, Wilkes, Bartlett, Martha, Barbara, Matilde, Lucy, John, Sarah, Big Ann, Ellen, Tom, George, Dick, Feliing, Nelson or Ikom, Winna, Jane, Mariah, Little Cherry, Rose, Sam, Hannah, Mary, Martha, Henrietta, and two small children. Also, all the horses, mules, cattle, hogs, farming utensils and implements of husbandry, household and kitchen furniture, the hereditaments appurtenances, privileges and appurtenances to the said land and Slaves belonging to our appertaining. To have and to hold the said plantation and tract of land, and slaves and property above with the appurtenances unto the said Zachariah Taylor, his heirs and assigns forever. And the said John Hagard, Sr. hereby reserves a special lien and mortgage of all the above property, lands, tenements, hereditaments, Slaves and other property to secure the following promissory notes payment of the following promissory notes made by Zachariah Taylor, in favor of John Hagard, Sr. and Samuel White & Co. all dated New Orleans, the thirty-first day of December, eighteen hundred and forty-one.---to himself Berry, receivable, and drawn by one, two, three and three dollars, with ten per cent interest from date. The said Zachariah Taylor, for himself, his heirs and assigns, hereby covenants to pay the above notes at the times and in the manner above specified. Now if the said Zachariah Taylor, his heirs, executors or assigns, shall well and truly pay said several sums of money in said promissory notes specified, with all interest which may be due thereon, according to the tenor hereof and upon then this lien or mortgage is to cease and determine, and the property above sold to be in the said Land plantation, Slaves, and other property, shall remain and remain unconditional.

In testimony whereof, the said John Hagard Sr., has hereunto set his hand and seal, the year first above written.

State of Mississippi, }
Jefferson County, ss. } I, Edwin McKey, Clerk of the District Court in and for the County aforesaid, hereby certify that the within and foregoing instrument of writing is a true and perfect copy taken from the Record of Deeds in my office, in my office, in Book E, commences 220, 221, 222.

SEAL } Given under my hand and Seal of office, this 24th day of July, A. D. 1848.
[Signed,] EDWIN MCKEY, Cl'k.
By A. W. FORD, D. C.

Taxable property of Zachariah Taylor, for the year 1848, being in Jefferson County, Mississippi, as estimated by the Tax assessor of said county.

Number of Slaves 114.	Tax $169, 44	
acres of		
taxable land 2100	Tax	84 40

Selections.

The A. B. C. F. M. held its annual meeting at Boston from the 12th to the 15th inst. We copy from the Evangelist a portion of the report of the proceedings in relation to Slavery :---

SLAVERY AND THE INDIAN MISSIONS.---Rev. Mr. Greene read the interesting and interesting report on the relation of the Cherokee and Choctaw missions and churches to the subject of Slavery, the result of long observations during his visit of inspection during the year. The report was accompanied with a letter from the missionaries of both the Cherokee and Choctaw missions, bearing their views on the subject. After reading the report and accompanying documents, they were referred to a special committee, consisting of seven gentlemen, viz.: Rev. Drs. Beman, Dewitt, Hawes and Murray, Rev. Mr. Barnes, Hon. William Darling, and Henry White, Esq.

As the report gives information which will be read with deep interest by many of the friends of the Board have long desired to see, we give the following full synopsis of it:

MR. GREENE'S REPORT ON SLAVERY.

The first part of the letter was occupied with a history of his journey to the Indian countries, pursuant to the instructions of the Prudential Committee, and with interesting remarks.

I. The origin of Slavery among the Cherokees and Choctaws, concluding that it was probably introduced by them about one hundred years ago.

II. Its character. It partakes of the general features of Slavery among the whites, though in some what milder form.

III. The number of Slaves. No census has ever been taken, but it is estimated that among the Cherokees there are about 1500 Slaves, and among the Choctaws about 2000, of whom the Chickasaws have the largest number. Slaves are held in proportion to the population, among the Cherokees, is about one to ten; among the Chickasaws, one to six; among the Choctaws about one to twenty-five. There is a natural increase going on, but it is but little affected by introduction of Slaves from the adjoining white nations.

4. The treatment of Slaves. Generally more lenient than among the whites. Slaves are more nearly on an equality with the masters---though in some instances where Slaves are held by humane masters, their condition is better among the whites.

5. Laws regarding the Slavery. The legislation of the Cherokees is milder than that of most slaveholding communities---the only restriction on record is that in case of emancipation, the master shall be responsible for the future conduct of the Slave, or else to be expelled from the nation. Therein, however, a statute, forbidding Slaves or free negroes from learning to read or write, in a penalty of from $100 to $500. Another, also, forbidding Slaves or free negroes from holding any property.

The legislation of the Choctaws has been less favorable to the Slave. In 1836, a truculent law was enacted against all who should favour the principles and notions of those who have such destructive doctrines of abolitionism;" also forbidding the instruction of Slaves how to read or write, or giving to them or negro-wenches, without the consent of his owner; and another, forbidding the possession of property or arms. In 1840, all free negroes, not of Indian blood, were expelled from the nation; and the forbidding the the harbouring or hiring of any runaway Slave from the States. In 1836, a law was passed, forbidding the passage of any negro into the Indian territory for any purpose, whether with the consent of his master or not. In 1845, also, there was a law passed forbidding the emancipation of Slaves without the consent of the General Council.

6. Effects of Slavery. It is decidedly prejudicial in a great variety of ways. Among the Cherokees, Slave labour is generally, if not universally, unprofitable. In the Choctaw nation it is quite profitable. But in both it prevents that self-relying industry and enterprise which are so desirable in such a community. The influence of Slavery on the mind there as elsewhere---though they are more apparent among the Choctaws than among the Cherokees. Two-thirds of the whisky brought into the Choctaw nation is introduced by Slaves.

The influence of Slavery on the mission is bad. Here, as elsewhere, there are impulses in the selfishness, which is the grand obstacle to the reception of the truth, is augmented; and the missionaries find themselves called to labour in a neighbored when they come in contact with it; and hence the gospel is not brought to bear with its full power upon all those evils which are peculiar to such a state of society.

7. Influence of Christianity upon Slavery. [1.] What effect has it had upon the Slavery as a institution of the Slaves? And [2.] What upon their number?

The condition of Slaves has been improved by the introduction of Christianity---as its doctrines have obtained a stronger hold on the people, the more have the Slaves come to be looked upon as human beings, and more humane. A large number of Slaves have also been savingly benefitted by it. But as to its effects on the institution of Slavery, it must be confessed as yet. As the Indians have become civilized, the wants and desires to which Slavery could minister have increased; and in the absence of teaching which would lead to its discontinuance, Slavery has been gaining ground, and acquiring a more stable existence.

8. Prospective termination of Slavery. The mass of the people have no direct interest in Slavery. But they have great pecuniary interest in the subject, and consequently feel no strong desire for its extinction. But the predominant influence in both nations is that in favor of abolishing Slavery. The intelligence and enterprise which enable them to rise above the species of property, also qualify them for influence in public affairs; and most of this class would resist to the utmost any approach to the agitation of Slavery.

The influence of the whites adjacent to them would also be adverse to any movement of the kind. The Indian slaveholders are generally of mixed blood, and connected by many ties to the whites. The white slaveholders have also a strong sympathy with them on this subject; and it is not to be supposed that they would consent to emancipation. The nations will probably be left to the influence of the surrounding communities, in any scheme which

9. Policy of missions. On this subject, the reports of the Board have presented the results of missionary efforts among the Indians, noticing particularly the circumstances bearing on the subject of Slavery. The missionaries appear to be in peculiarly delicate and responsible circumstances. They have many warm friends were slaveholders. They found the Indians in the midst of slaveholding nations. The sinfulness of Slavery had not been fully felt by them. It was a man's living in the commission of an acknowledged sin, and his connection with it involved the integrity of his Christian profession, that it should be made the object of special enquiry, what his motives are in sustaining the relation. That his motives may be similar to the sin is such as not to impair his claim to a religious character; but if it appear that in holding his slaves he indulges in any known sin, then his profession of religion cannot be taken as valid. On this point the missionaries have been sometimes of scrutiny and action than has hitherto prevailed.

The more difficult question as to how slaveholders who are church members, should be treated, was discussed as follows:

TREATMENT OF SLAVEHOLDING CHURCH MEMBERS.---The missionaries have been placed in circumstances of peculiar consideration, suggest the general course which seems to be proper in dealing with this class of communicants. There are in the churches those who have been members of the church from its first organization, and those whose views on the subject of Slavery are inconsistent with the light which now appears to be your office to bring them, so far as in you lies, to entertain sentiments which are scriptural and correct. Your attention, you will remember, was called to this subject in Mr. Greene's letter to your mission, dated November, 19th, 1845. In that communication, he says:---"It seems specially important that the missionaries, in coming into action, and about to open a new field of labour, should be prepared with instruction and persuasion for the removal of this great evil from the churches of their care. Religious liberty of those churches is to be respected.---Unless the missionaries are able to produce conviction---however, they may be limited---they will not, in their power, in the exercise of their best discretion, to lead those churches to take any action in the management of their daily in this matter; and that they should use a direct influence at their discretion, to eradicate the evil from the churches, and to purify the moral atmosphere of their care. But it is obvious that the Board, and the missionaries under its direction, have not precisely the *same degree* of responsibility in regard to the sin of Slavery in the churches just referred to, that they would have in respect to churches yet to be formed among the tribes of the African continent, or were churches now to be formed, for the first time, among the Indian tribes.

Dr. Anderson followed briefly the principal points of the report, with the design of opening the discussion. He remarked particularly upon the individuality of the missionaries---that in proposing his views, he acts not so much as the servant of the Board or of the churches, as on his own responsibility as a servant of Christ.

Rev. Dr. Hooker moved the adoption of the report

Rev. Dr. Pond assured the audience that the report had been prepared with great care, and was just what he felt the utmost confidence in the results as here embodied.

Chancellor Walworth, as a member of the Business Committee, suggested that every one should freely express his views on the subject.

Rev. President Blanchard concurred with Mr. Walworth, that the subjects involved in the report were important ones, and that they ought to be fully discussed. He heartily approved of most of the principles it contained---of some he was doubtful, and of others he was unacquainted with, and of course he could not express an opinion. There was one principle running through it which he could not but regard as of doubtful opinion. His objections would be stated on a resolution to this effect: That in adopting the report, the Board do not commit itself to the abstract principle that slaveholders were received into the New Testament churches. He should like, if this were the proper occasion, to indicate some considerations in proof of this principle. He believed that slaveholders were not received into the churches primarily as slaveholders, and that he would be improper to assume such a principle in a report of this kind.

Dr. Anderson replied that this question was carefully left undecided in the report.

Mr. Blanchard quoted a passage in the report, which seemed to imply that Slavery stood in a different relation to the duty of the churches from polygamy. He feared to give even an indirect countenance to a doctrine on which the patrons of the Board are divided. He would be glad to have the subject opened for discussion, whether slaveholders were admitted into the apostolic churches. He had some considerations on that subject which, if it were proper, he would lay before the audience.

Rev. Dr. Beman thought that a fair reading of the report, would show that it left that question undecided

At the next session of the meeting, the Report of the Prudential Committee was read, which was made in accordance with a Resolution passed at the last annual meeting of the Board, that Committee consider and Report upon the "nature and extent of the control which is to be exercised over the missionaries under the care of the Board; and the moral responsibility of the Board for the nature of the teaching of the missionaries, and for the character of the instruction they give." From this also we make such extracts, as more immediately touch upon the subject of Slavery, and copy the report of the debate that ensued thereon :---

REPORT ON RESPECT TO SLAVERY.---Where the opinions of the prudential Committee of its powers are divided in regard to the facts of Scripture, the Board may not neglect to decide practically, as to the nature of those facts, with a view to binding the consciences of its missionaries. Such a fact, at present, is the admission of slaveholders into the apostolical churches. The Board may not undertake to decide that this class of persons are incompetent for church membership by the Apostles, nor that they were excluded, by all the rules to have the effect on the missionaries of a statute, inhibiting the admission of such persons, or the admission of such persons into churches now to be planted in heathen nations where Slavery is found. If it was the duty of the Apostles to give to the churches positive instructions to the holders of Slaves as to their treatment of their servants which had a tendency to do away the institution---and if they were required to limit their Epistles, then modern missionaries may be expected to conform to the rule, and to give to them the same instructions in like circumstances; though the time and manner of doing this must be referred, in a great measure, to the missionary's discretion, as with all worshiping God, and of reading his holy word. And the instruction upon their brethren ought to unite with the instruction upon their brethren; and that in connection with the spirit in the possession of their spiritual liberty. They may stimulate on a somewhat different footing from that of Slavery. The duties of Slaves and masters were admitted into the church by the Apostles, in their influence on the christian character, as inconclusive, by the patrons of the Board. [Under the mild and lenient Slavery, polygamy was tolerated for special reasons; not to be considered as a departure from the original law of marriage, and withdrew the permission.] Nor do we see that the Slavery is an inefficient tendency on the social condition of the heathen.

The Board, however, may stand on a somewhat different footing from that of Slavery. The duties of Slaves and masters were admitted into the church by the Apostles, in their influence on the christian character, as inconclusive, by the patrons of the Board. [Under the mild and lenient Slavery, polygamy was tolerated for special reasons; not to be considered as a departure from the original law of marriage, and withdrew the permission.] Nor do we see that the Slavery is an inefficient tendency on the social condition of the heathen.

And if the recent convert be connected with the system, it is not to be supposed that he will more readily form than a discreet and friendly inquirer into the nature of his views in regard to this institution. The missionary and his brethren should be careful not to lay a stone of stumbling before the blind, or to lead the convert into the path which leads to the principles of the Gospel, will be found to be the best calculated to lead him to the knowledge of himself and of his duty. Nor is it to be supposed that the missionary will be approached on this subject in the spirit of faithful private admonition, as the brother in the Gospel, how little of the spirit of Christ is to be found in the world.

On the subject of the admission of slaveholders to the church, the Committee reiterate the general principle of the Board, that they do not regard the mere holding of fellowships or missionaries to refuse the ordinances of the Gospel to any applicant who gives credible evidence of his being a child of God and an heir of glory. In the case of a man's living in the commission of an acknowledged sin, and his connection with it involving the integrity of his Christian profession, that it should be made the object of special enquiry, what his motives are in sustaining the relation. That his motives may be similar to the sin is such as not to impair his claim to a religious character; but if it appear that in holding his slaves he indulges in any known sin, then his profession of religion cannot be taken as valid. On this point the missionaries have been sometimes of scrutiny and action than has hitherto prevailed.

The more difficult question as to how slaveholders who are church members, should be treated, was discussed as follows:

TREATMENT OF SLAVEHOLDING CHURCH MEMBERS.---The missionaries have been placed in circumstances of peculiar consideration, suggest the general course which seems to be proper in dealing with this class of communicants. There are in the churches those who have been members of the church from its first organization, and those whose views on the subject of Slavery are inconsistent with the light which now appears to be your office to bring them, so far as in you lies, to entertain sentiments which are scriptural and correct. Your attention, you will remember, was called to this subject in Mr. Greene's letter to your mission, dated November, 19th, 1845. In that communication, he says:---"It seems specially important that the missionaries, in coming into action, and about to open a new field of labour, should be prepared with instruction and persuasion for the removal of this great evil from the churches of their care. Religious liberty of those churches is to be respected.---Unless the missionaries are able to produce conviction---however, they may be limited---they will not, in their power, in the exercise of their best discretion, to lead those churches to take any action in the management of their daily in this matter; and that they should use a direct influence at their discretion, to eradicate the evil from the churches, and to purify the moral atmosphere of their care. But it is obvious that the Board, and the missionaries under its direction, have not precisely the *same degree* of responsibility in regard to the sin of Slavery in the churches just referred to, that they would have in respect to churches yet to be formed among the tribes of the African continent, or were churches now to be formed, for the first time, among the Indian tribes.

Dr. Anderson followed briefly the principal points of the report, with the design of opening the discussion. He remarked particularly upon the individuality of the missionaries---that in proposing his views, he acts not so much as the servant of the Board or of the churches, as on his own responsibility as a servant of Christ.

Rev. Dr. Hooker moved the adoption of the report

Rev. Dr. Pond assured the audience that the report had been prepared with great care, and was just what he felt the utmost confidence in the results as here embodied.

Chancellor Walworth, as a member of the Business Committee, suggested that every one should freely express his views on the subject.

Rev. President Blanchard concurred with Mr. Walworth, that the subjects involved in the report were important ones, and that they ought to be fully discussed. He heartily approved of most of the principles it contained---of some he was doubtful, and of others he was unacquainted with, and of course he could not express an opinion. There was one principle running through it which he could not but regard as of doubtful opinion. His objections would be stated on a resolution to this effect: That in adopting the report, the Board do not commit itself to the abstract principle that slaveholders were received into the New Testament churches. He should like, if this were the proper occasion, to indicate some considerations in proof of this principle. He believed that slaveholders were not received into the churches primarily as slaveholders, and that he would be improper to assume such a principle in a report of this kind.

Dr. Anderson replied that this question was carefully left undecided in the report.

Mr. Blanchard quoted a passage in the report, which seemed to imply that Slavery stood in a different relation to the duty of the churches from polygamy. He feared to give even an indirect countenance to a doctrine on which the patrons of the Board are divided. He would be glad to have the subject opened for discussion, whether slaveholders were admitted into the apostolic churches. He had some considerations on that subject which, if it were proper, he would lay before the audience.

Rev. Dr. Beman thought that a fair reading of the report, would show that it left that question undecided

He read several passages in confirmation of this view. He thought that the majority of the Board were not of the opinion that slaveholders were not admitted into the apostolic churches; he might think otherwise—he was not called on to express his views—but the duty of the Board was evidently to express no opinion on the subject. It is a question of Scriptural exegesis; and it is one which should not be concluded by the Board against the individual convictions of the missionaries. With regard to polygamy, the case is certainly clearer. The number of those who believe that polygamy and slavery are in the apostolic churches, is certainly small. He himself was one, whose mind had undergone a change. He was satisfied with the report; and thought it might add to the weight of its testimony, if he said that in regard to the excerpts of the passages relating to Slavery, he views agreed with those of President Dwight.—L. inquired, if is no evidence that slaveholders were admitted to the New Testament churches.

Dr. Edwards suggested, that there are some infelicities of language in the report, the correction of which might avoid some difficulties. He moved, therefore, that longer time be allowed to consider the report.

Pres. Blanchard, thinking that his object had been attained in these admissions, withdrew his motion.

Dr. Dewitt thought that if the report were published, and the adoption of it be deferred till another meeting, meanwhile suffering the Prudential Committee to proceed upon the principles it embodies, the views of all parties would be met.

The report was finally laid on the table.

The subject was finally disproved of the next day, and we copy the report of the debate in full.

Dr. Beman's Report on Mr. Treat's Letter.

The Committee to whom was referred the papers relating to the subject of Slavery in connection with the Cherokee and Choctaw missions, have carefully deliberated on the same, and beg leave to submit the following report.

The documents put into the hands of the committee are the following:

The report of the relations of the Cherokee and Choctaw missions to Slavery, being an account of a visit made by the Rev. S. B. Treat, to those missions.

A letter from the Cherokee mission on the same subject.

A letter to the Choctaw mission by the Rev. S. B. Treat, one of the Secretaries, communicating to the missionaries the views of the Prudential Committee on the whole subject.

A brief letter from the same Secretary to the Cherokee missions, referring the brethren of that mission to the last-named letter, as containing the views of the Prudential Committee on the subject of Slavery, therein before the report of the Prudential Committee, submitting the above-named documents to this meeting of the Board.

The subject to which these papers relate is one of intense interest in our day, and is becoming more and more so, in all its relations. The Board has been unusually full of its own relations to this matter in times past, nor will it probably be, in its especial deliberations and circumspect action, in time to come. It is one of those great questions which seem destined to awaken the interests and sympathies of a world. Christians and others are beginning to feel this.

Your Committee express their cordial approbation of the fidelity with which the Prudential Committee have discharged this part of their trust. The report of the Rev. Mr. Treat of his visit to the Cherokee and Choctaw missions, embodies a vast information which we have all needed, and which cannot fail, as it shall be diffused, of doing great good. This paper should be extensively known and read. The general spirit of it executed this mission more wisely or more kindly than your Secretary has done it; and it may be hoped that prudence and payment good will grow out of it in many ways. It has brought to the Prudential Committee and to the Board information which we needed; and especially to the practical working of the system of missions, and to some of the relations of life on which we have not been very well informed. This whole report, your Committee believe, will bear scrutiny and search.

Of the two letters from the mission in question, your Committee need not give an opinion at large for two reasons: They have been particularly examined in the communication written by order of the Prudential Committee. These letters are only a part of the correspondence which has not yet closed, and some things therein stated may be modified by the views since expressed by the Prudential Committee. These letters your Committee take pleasure in saying, breathe an excellent Christian spirit.

Nor do your Committee feel themselves called upon to give an opinion on any position and every sentiment to be found in the last letter addressed to those missions. From a written or verbal examination of it in this report, because it is a part of an unfinished correspondence, and so find ourselves in your Committee's apprehend, can, with any propriety, be had upon it at the present time. If it were to be examined, in all its statements, and fully discussed by the Board, it is probable that some might think that it goes too far, and others that it does not go far enough, in relation to the human in the opinion that it is not the time for a discussion of its subject matter. It is now pending in the deliberations of those missions. Speaking of this document, the Prudential Committee say, "The sentiments of the brethren has not yet arrived. Both missions had previously appointed meetings to be held simultaneously with the annual meeting of the Board; and it is presumed that they have the subject under consideration."

It is the judgment of your Committee that the whole subject should be left for the present where it now is, in the hands of the Prudential Committee. (Thus far they seem to have done well in endeavoring to carry out the principles adopted by the Board, and they may be safely trusted with this unfinished business.)

After the reading of the report, Pres. Blanchard, of Illinois, rose and said he had hoped to be able to concur in their report without any qualification; but he could not do justice to its views and principles, and nor to those large numbers in the church who hold views similar to his own, if he did not give utterance to his impressions.

It was not an easy task he had voluntered to undertake. He felt his want of experience, and the want of ability; yet his conviction that this report is not well advised and will operate to the disadvantage of the Board in so strong, that he must proceed. The report was defective, in that it professes to pass no opinion upon the letters of the missionaries, and in that it proposes that the subject of Slavery should not be discussed at the present time. The reason alleged for giving it the go-by is that the correspondence is not yet completed. Yet we have all the facts before us. We here Mr. Treat's elaborate and most excellent report, and the missionaries' own account of the practices and principles. If we are misprepared now to consider this great subject of the relation of the Board to Slavery and our duty in respect to to these missions, when shall we be prepared?

The papers before us disclose some melancholy facts. They show that the missionaries, in their practice and their views, are irremovably pro-slavery. They are accustomed to wink at Slavery—to regard the fact of a man's holding his fellow-man in bondage as a thing of no moment in determining his pretensions to a Christian character—to regard the shrieking of the master and the bondage of the slave as equally venial. They are accustomed to preserve a consistent and unbroken silence in their public ministrations and their private intercourse on this subject. All this indicates a state of things which it is high time for the Board to look into and correct.

The Choctaw mission, moreover, stands convicted of an open disregard of the positive requirements of the Prudential Committee, in respect to the hiring of slaves, persisted in now for twelve years. At the schools conducted by the missionaries, the labors of slaves have to be performed by slaves. All the disastrous effects of slave labour are, therefore, working there unimpeded; and among the instructions given to those people for their children by the missionaries of this Board, is all that contempt of labour, pride and idleness, which are inseparable from Slavery. They are teaching by their example, what no New England father would suffer his son to learn. The whole weight of their influence is on the ample goes to the support of Slavery. As far as their lives speak, Indian slaveholders are never to learn the first lesson of righteousness to work out their enslaved fellow-heiress.

A third disclosure of the letters of Indian missionaries, is, that they not do make the ownership of human beings an objection to the reception of men into the bosom of the Church. If there is such a thing as a slaveholding Christianity, they are propagating it. Christianity, as they preach it, presents no point of opposition to Slavery. The whole system of Slavery is sustained from the gospel, as they teach it. Now we know that Slavery is an organic, all controlling thing, wherever it exists. It is no mere incident to a state of society—no mere parasite which may be lopped off at a blow, and leave the social body entire. It is the vital, essential, controlling element of the society in which it lives. It will not do. Whatever opposes its behests must give way before it. Laws, literature, civilization, religion—every other element of social life, are all compelled to do its bidding. To all of them it will say, Thus far shalt thou go and no farther. And religion is powerless in the United States exactly so far as it corresponds with, and bows to, the omnipotence of Slavery. The history of the world shows this. And these missionaries present a state of society, it is self evident, that does not conflict at all with the vitality or the will of this system. We are told by the Secretary that visited them that he found in the case of three instances of cruelty which are accustomed to grow out of Slavery. He would venture to say none have ever been made the subjects of discipline. Such things are rarely heard of. In a slaveholding country the cruelties of the system cannot be disciplined. The incidents of Slavery never can be rebuked while Slavery itself is tolerated. There is an inconsistency about it that will forever relax the sinews of discipline, and stop the mouth of reproof. Slavery will never come to an end through the force of religion so long as such a working, conniving process is permitted.

Now these things demand the attention and the reproke of the Board. The letter of Mr. Treat, so far as in part—and so far as it goes, does it well. His positions and sentiments ought to be manifestly sustained by the Board. The Board ought to be in possession of knowledge that a course of conduct like this is not at all in harmony with the views of its patrons and friends—that it is not their desire to send forth a gospel among slave-holding heathens, which will have the tendency to rivet the chains of oppression.

Yet all this ought to be understood, in complainant of the undecided, non-committal character of this report, that he intended to withdraw from the Board. He declared his confidence in the integrity of the brethren who agreed with him in these views, in the earnest hope that all would yet be right.

There is a difference of opinion between the Board and its missionaries. They regard themselves as acting on the principles of the New Testament in receiving and fellow-shipping with slaveholders. And there is some reason in them. He knew some of those missionaries well, and could vouch for the integrity and interest of their Christian character. They have not only been living in the times of ignorance from which all the churches were emerging, but in times of retrogression. Remote from the influences that have placed about us, they are worlds behind the age. They have received light as to the propriety of the plain and consistent instructions of Mr. Treat; letter, but need to have those instructions enforced upon all the conscience of a solemn decision of the Board, and of the voice of the whole Christian community.

This matter, then, ought to be settled. It ought to be understood whether Slavery is a Scriptural institution or not. These missionaries have a right to know whether it is on account of the sin of retaining slaveholders the church they are acting in accordance with the apostolical precedent. It is a question we are accompanied to settle now or we never shall be. He himself he was free to say that Slavery has no donation in the practice of the Apostolic churches, that there is not such a thing to be found in the whole of the New Testament as a church existing that does not exclude from its communion all the members of it who hold slaves as many of his brother church members as he had the honor to number. Those people have been given to the Jewish church, out of which the Christian church was developed. The Jewish nation was known to the whole world as a slaveholding nation. The Jews harboured runaway slaves, by the command of God.—The Jewish people were as well known to be an abolition nation, as they were slaveholding. Paul's Epistle, noted for its practice of harboring fugitive slaves, is known from Mason's and Dixon's line to the Gulf, as an abolition letter. Palestine was a place of refuge in the midst of a world of Slavery. From the period of the Babylonish captivity, there was no Slavery but what was patriarchal, as Josephus fully testifies. The Jewish nation stood, therefore, with its gates wide open inviting the slaves of all nations to flee to them and be set them freemen. Such was the relation of the nation where the Christian church was first instituted, to Slavery. The Christian religion was introduced into the Hellenists converted to a freer system still. There were reasons which induced Moses to permit some restrictions upon Slavery, which do not exist under the abolitionists by his institutes. Slaves were brought into the nation, and permitted to rise to freedom. And these restrictions were incorporated into the New Testament era. When the people gathered round the first preachers of Christianity, they heard the following declaration: "In Christ Jesus there shall be neither barbarian nor Scythian, bond nor free, male nor female"—yes, male nor female. Among the Jews, none but slaves were to stand before God to the end of the husband, to do his bidding. She had lived in abject Slavery. But now the era of woman's emancipation had come. This glorious system was to raise the female sex, pervaded that in coming into the kingdom of heaven, those oppressive distinctions were to cease, and woman was to stand on a level with man. Her whole character and heart might best responsive to beast. The Christian constitution extended the same consideration to the slave, as to the same way. Do you ask how? In the same way that Slavery was abolished by the constitution of Moses—namely, by the law of love, producing in the just application of the great principles of freedom and equality embodied in that document. There is no abolitionism in the world at the present day, in principle, neither is there of Sabbath breaking. Yet that Jewish convert needed to be told that the Christian constitution abolished the slavery of the Jews. Paul, in the letter of the Christian constitution, a just and honest application of its fundamental principles of brotherhood and equality, would soon have abolished Slavery. Those principles are the true abolitionists.

Mr. Blanchard here alluded to a conversation with Professor Stowe. Prof. Stowe asked whether on admitting a slaveholding candidate to the apostolic church he was required to give immediate emancipation to his slaves. He replied that he did not; i. e., destroy the civil relation between himself and his slaves. No, said Mr. B., perhaps not. But he was required to set them free in principle, to be brought on an equality with his slave, he could no longer assert his claim over them as master, without resorting to the civil law for the help of the arm of flesh. Slavery standing, and run against the interdiction of the apostle, forbidding "by the law of Christ's bishop," his slave was free indeed; he had no power to hold him as a slave. Convert his claim, he ceased to preserve his place as a member of the Christian community.

Pres. Blanchard then proceeded to comment to a much greater length than we can follow him. His energetic style of speaking and methodical reasoning, secured the attention of the whole house to the close of his remarks, and the audience to the close. He concluded by offering for the sake of defining more clearly the position of the board on this subject, the following resolutions as an amend. sent to the report of the committee;

Resolved, That this Board distinctly admits and affirms the principle heretofore acted upon in practice which is not to be allowed in the Christian Church.

—That it is in the judgment of this Board, the duty of our missionaries in the Cherokee and Choctaw missions, to continue the practice of hiring slaves of their owners to do their work for the proper compensation, and of those owners to act on the principles laid down by Mr. Treat and the Prudential Committee, in their letters to the missionaries, and against the piety of candidates applying for admission into the church.

Dr. Beman vindicated in a few words the report from the objections of Mr. Blanchard's remarks. He could not see how his objection applied to the report. He thought it was perfectly right that the Prudential Committee in entrusting the whole subject to their fidelity. The matter is now in an unfinished state—the completion of it is left with the Cherokee and Choctaw missions. Communis us to the subject of Slavery in the Apostolic churches; are upon the letters of the missionaries. Our difficulty, however, is not with Prudential Committee and those who think with him. Our apprehension was, and is still, that other members of the Board would require us to gently to lay our good Secretaries on the shelf, and say, Not too fast—not too fast. The report proposes to send forth to the world, without censure, let or hindrance. When the reply of the missionaries to this letter is heard, it will be time for us to say what we think proper.

Rev. Mr. Lovejoy said that Anti-Slavery men had never asked the Board to pronounce an opinion on questions of Slavery, except as they called upon it to ask, Treat did not ask the Board should deliver a testimony—not exercise any discipline. All this indicates a state of things which it is high time for the Board to look into and correct.

The Choctaw mission, moreover, stands convicted of an open disregard of the positive requirements of the Prudential Committee, in respect to the hiring of slaves, persisted in now for twelve years. At the schools conducted by the missionaries, the labors of slaves have to be performed by slaves. All the disastrous effects of slave labour are, therefore, working there unimpeded; and among the instructions given to those people for their children by the missionaries of this Board, is all that contempt of labour, pride and idleness, which are inseparable from Slavery. They are teaching by their example, what no New England father would suffer his son to learn. The whole weight of their influence is on the ample goes to the support of Slavery. As far as their lives speak, Indian slaveholders are never to learn the first lesson of righteousness to work out their enslaved fellow-heiress.

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A third disclosure of the letters of Indian missionaries, is, that they not do make the ownership of human beings an objection to the reception of men into the bosom of the Church. If there is such a thing as a slaveholding Christianity, they are propagating it. Christianity, as they preach it, presents no point of opposition to Slavery. The whole system of Slavery is sustained from the gospel, as they teach it. Now we know that Slavery is an organic, all controlling thing, wherever it exists. It is no mere incident to a state of society—no mere parasite which may be lopped off at a blow, and leave the social body entire. It is the vital, essential, controlling element of the society in which it lives. It will not do. Whatever opposes its behests must give way before it. Laws, literature, civilization, religion—every other element of social life, are all compelled to do its bidding. To all of them it will say, Thus far shalt thou go and no farther. And religion is powerless in the United States exactly so far as it corresponds with, and bows to, the omnipotence of Slavery. The history of the world shows this. And these missionaries present a state of society, it is self evident, that does not conflict at all with the vitality or the will of this system. We are told by the Secretary that visited them that he found in the case of three instances of cruelty which are accustomed to grow out of Slavery. He would venture to say none have ever been made the subjects of discipline. Such things are rarely heard of. In a slaveholding country the cruelties of the system cannot be disciplined. The incidents of Slavery never can be rebuked while Slavery itself is tolerated. There is an inconsistency about it that will forever relax the sinews of discipline, and stop the mouth of reproof. Slavery will never come to an end through the force of religion so long as such a working, conniving process is permitted.

Now these things demand the attention and the reproke of the Board. The letter of Mr. Treat, so far as in part—and so far as it goes, does it well. His positions and sentiments ought to be manifestly sustained by the Board. The Board ought to be in possession of knowledge that a course of conduct like this is not at all in harmony with the views of its patrons and friends—that it is not their desire to send forth a gospel among slave-holding heathens, which will have the tendency to rivet the chains of oppression.

Yet all this ought to be understood, in complainant of the undecided, non-committal character of this report, that he intended to withdraw from the Board. He declared his confidence in the integrity of the brethren who agreed with him in these views, in the earnest hope that all would yet be right.

There is a difference of opinion between the Board and its missionaries. They regard themselves as acting on the principles of the New Testament in receiving and fellow-shipping with slaveholders. And there is some reason in them. He knew some of those missionaries well, and could vouch for the integrity and interest of their Christian character. They have not only been living in the times of ignorance from which all the churches were emerging, but in times of retrogression. Remote from the influences that have placed about us, they are worlds behind the age. They have received light as to the propriety of the plain and consistent instructions of Mr. Treat' letter, but need to have those instructions enforced upon all the conscience of a solemn decision of the Board, and of the voice of the whole Christian community.

This matter, then, ought to be settled. It ought to be understood whether Slavery is a Scriptural institution or not. These missionaries have a right to know whether it is on account of the sin of retaining slaveholders the church they are acting in accordance with the apostolical precedent. It is a question we are accompanied to settle now or we never shall be. He himself he was free to say that Slavery has no donation in the practice of the Apostolic churches, that there is not such a thing to be found in the whole of the New Testament as a church existing that does not exclude from its communion all the members of it who hold slaves as many of his brother church members he had the honor to number. Those people have been given to the Jewish church, out of which the Christian church was developed. The Jewish nation was known to the whole world as a slaveholding nation. The Jews harboured runaway slaves, by the command of God.—The Jewish people were as well known to be an abolition nation, as they were slaveholding. Paul's Epistle, noted for its practice of harboring fugitive slaves, is known from Mason's and Dixon's line to the Gulf, as an abolition letter. Palestine was a place of refuge in the midst of a world of Slavery. From the period of the Babylonish captivity, there was no Slavery but what was patriarchal, as Josephus fully testifies. The Jewish nation stood, therefore, with its gates wide open inviting the slaves of all nations to flee to them and be set them freemen. Such was the relation of the nation where the Christian church was first instituted, to Slavery. The Christian religion was introduced into the Hellenists converted to a freer system still. There were reasons which induced Moses to permit some restrictions upon Slavery, which do not exist under the abolitionists by his institutes. Slaves were brought into the nation, and permitted to rise to freedom. And these restrictions were incorporated into the New Testament era. When the people gathered round the first preachers of Christianity, they heard the following declaration: "In Christ Jesus there shall be neither barbarian nor Scythian, bond nor free, male nor female"—yes, male nor female. Among the Jews, none but slaves were to stand before God to the end of the husband, to do his bidding. She had lived in abject Slavery. But now the era of woman's emancipation had come. This glorious system was to raise the female sex, pervaded that in coming into the kingdom of heaven, those oppressive distinctions were to cease, and woman was to stand on a level with man. Her whole character and heart might best responsive to beast. The Christian constitution extended the same consideration to the slave, as to the same way. Do you ask how? In the same way that Slavery was abolished by the constitution of Moses—namely, by the law of love, producing in the just application of the great principles of freedom and equality embodied in that document. There is no abolitionism in the world at the present day, in principle, neither is there of Sabbath breaking. Yet that Jewish convert needed to be told that the Christian constitution abolished the slavery of the Jews. Paul, in the letter of the Christian constitution, a just and honest application of its fundamental principles of brotherhood and equality, would soon have abolished Slavery. Those principles are the true abolitionists.

Mr. Blanchard here alluded to a conversation with Professor Stowe. Prof. Stowe asked whether on admitting a slaveholding candidate to the apostolic church he was required to give immediate emancipation to his slaves. He replied that he did not; i. e., destroy the civil relation between himself and his slaves. No, said Mr. B., perhaps not. But he was required to set them free in principle, to be brought on an equality with his slave, he could no longer assert his claim over them as master, without resorting to the civil law for the help of the arm of flesh. Slavery standing, and run against the interdiction of the apostle, forbidding "by the law of Christ's bishop," his slave was free indeed; he had no power to hold him as a slave. Convert his claim, he ceased to preserve his place as a member of the Christian community.

Pres. Blanchard then proceeded to comment to a much greater length than we can follow him. His energetic style of speaking and methodical reasoning, secured the attention of the whole house to the close of his remarks, and the audience to the close. He concluded by offering for the sake of defining more clearly the position of the board on this subject, the following resolutions as an amend. sent to the report of the committee;

Resolved, That this Board distinctly admits and affirms the principle heretofore acted upon in practice which is not to be allowed in the Christian Church.

—That it is in the judgment of this Board, the duty of our missionaries in the Cherokee and Choctaw missions, to continue the practice of hiring slaves of their owners to do their work for the proper compensation, and of those owners to act on the principles laid down by Mr. Treat and the Prudential Committee, in their letters to the missionaries, and against the piety of candidates applying for admission into the church.

Dr. Beman vindicated in a few words the report from the objections of Mr. Blanchard's remarks. He could not see how his objection applied to the report. He thought it was perfectly right that the Prudential Committee in entrusting the whole subject to their fidelity. The matter is now in an unfinished state—the completion of it is left with the Cherokee and Choctaw missions. Communis us to the subject of Slavery in the Apostolic churches; are upon the letters of the missionaries. Our difficulty, however, is not with Prudential Committee and those who think with him. Our apprehension was, and is still, that other members of the Board would require us to gently to lay our good Secretaries on the shelf, and say, Not too fast—not too fast. The report proposes to send forth to the world, without censure, let or hindrance. When the reply of the missionaries to this letter is heard, it will be time for us to say what we think proper.

Rev. Mr. Lovejoy said that Anti-Slavery men had never asked the Board to pronounce an opinion on questions of Slavery, except as they called upon it to ask, Treat did not ask the Board should deliver a testimony—not exercise any discipline. All this indicates a state of things which it is high time for the Board to look into and correct.

The Choctaw mission, moreover, stands convicted of an open disregard of the positive requirements of the Prudential Committee, in respect to the hiring of slaves, persisted in now for twelve years. At the schools conducted by the missionaries, the labors of slaves have to be performed by slaves. All the disastrous effects of slave labour are, therefore, working there unimpeded; and among the instructions given to those people for their children by the missionaries of this Board, is all that contempt of labour, pride and idleness, which are inseparable from Slavery. They are teaching by their example, what no New England father would suffer his son to learn. The whole weight of their influence is on the ample goes to the support of Slavery. As far as their lives speak, Indian slaveholders are never to learn the first lesson of righteousness to work out their enslaved fellow-heiress.

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From the Charleston Mercury, Sept. 17.

SOUTH CAROLINA POLITICS—DEMOCRATIC TAX-LOR MEETING.

An immense meeting of the supporters of General Taylor for the Presidency was held on Thursday evening, at Temperance Hall. The spacious building was thronged to overflowing, and event numbers left, unable to obtain admittance. The meeting was organized by appointing as the Hall. Every portion of the Hall was crowded to suffocation, and the proceedings throughout marked by a spirit of deep interest. The greatest unanimity pervaded the immense assemblage; but one feeling seemed to animate them. The unanimous resolution to stand by the cause of the South, and support the "Sons of the South" as the candidate of their choice.

On motion of Wilson Nisbet, Esq., Gen. Duncan Macbeth, Esq., was called to the chair, and the following gentlemen were nominated and present as Vice Presidents: Gen. Thos. Pinckney, Richard Desaussure, R. Brisbane, J. H. Fulmore, H. J. Harby, and John F. O'Neill, Esqs. E. H. Locke and Thomas A. Fuller acted as Secretaries.

The Chairman, on taking the chair, addressed the meeting with the happiest effect, commencing by an eloquent allusion to the brilliant victories which had distinguished the career of General Taylor, and which had placed him an abiding place to the affections of the people of the United States; he passed to the striking circumstance, that he was the first citizen of the South that had ever been put in nomination by the South who had a man, who of the South had so long and so faithfully served the country in the services, that the true and honest men of all parties were ready to rally to place, in times of peace, the destinies of our country in the hands of one who had so amply proved his fit in the trials of war. Mr. Macbeth eloquently alluded to the position which the slaveholding States occupied. Now attacked on all sides, exposed to the assaults of a combined spirit rooting from all classes and parties at the North and West. Their devotion to the cause of our country, and their spirit irrespective of all party, except those which spring from a Southern soil, to unite in one common defence. To expect that at home we were the distrustful of each other or to ask pledges from the just would be to admit the institution of Slavery does not, but to preserve the bond that unites all who live under its influence.

For Gen. Cass, he said, there could be, among those who understood the principles of party, but one opinion. He was from an Abolition State—lived in one of Abolition friends—was supported by an Abolition press and by an Abolition party—was himself an Abolitionist, for the purpose so vacillating, could be regarded as a champion for the South on the great question of free soil, which he had controlled and will control all who live in his influence, would be to surrender the ground we have ever proudly maintained. We do not look to a president for our protection. We do not look to a Southern statesman to see that our rights are not trampled under foot; but we look to a power to see to a proper person for the Presidency of this Republic one whose public character has been marked by such repeated inconsistencies, and by such a course of conduct as to have created doubts on the clamorous support of his friends, while it is contradicted by the acts and votes of Gen. Cass himself. Mr. Calhoun, in a letter addressed to Pickens, has identified Gen. Cass with the most rapturous applause, and at its conclusion he announced to the meeting the presence of the Hon. I. E. Holmes.

The Hon. I. E. Holmes was received by the audience with loud and long continued demonstrations of applause. He returned his thanks for the reception, and expressed his gratification at being again in the house of his affections after the last laborious and long protracted session of Congress. He then proceeded to discuss the momentous questions which had been before the National Legislature; showed, from the debates upon the various Territorial bills, that the Democratic party of the North had gradually fallen off from our support, until, upon the final vote, they utterly abandoned us; and exhorted his fellow citizens to believe that, from the prevailing sentiment at the North, there was no hope that the North would do nothing for us to expect from a Northern candidate, or a Northern party upon the great subject of our rights. He spoke of Gen. Cass's position, as stated in the Nicholson letter, to be destructive of our rights; and read from that Mr. Rhett, in a public and eloquent speech in Congress, had proved unanswerably that that doctrine was more insidious, more offensive, and more humiliating to the South than the Wilmot Proviso itself.

It was better that our rights should be submitted to the legislation of Congress, where we were sure of finding many who would support us in our principles, than that they should be wrested from us by the inhabitants of the new Territories, who were to be the inhabitants of the new States. Gen. Cass' opinion in the Northwest considered that he (Gen. Cass) was a better free soil man than Martin Van Buren, and that he was more likely to be supported by means of the regular organization of their party. Mr. Holmes expressed his decided preference for Gen. Taylor, as the only true friend and interest in common with us, and who had the firmness of character and the strength of will to assert that the rights of the South should be respected. He exhorted his fellow citizens, in conclusion, to be firm, but without passion, in their support of Gen. Taylor, and all would be right, and exhorted them to hold themselves ready to meet the quiet crisis, which he believed was approaching, with a sure and inflexible determination, which was greeted with the most hearty rounds of applause.

Upon the conclusion of Mr. Holmes' speech, Colonel Chesnut was loudly called for. He opened his remarks by alluding to the sentiments of Gen. Cass on the question most vital to the South, which had been recently developed in his own sentiments had been expressed. He gave a sketch of the political opposition at the North to the pretensions of Gen. Cass to the support of South. That portion of the Democratic party had lately given of their sympathies in connection with that opposition. He referred to the inconsistencies of the Democratic Convention, and the action of the party in relation to the nomination: dwelt upon the utter inconsistency of supporting Gen. Cass upon the principles of non-intervention, as the only alternative left to us was the support of Gen. Taylor. After some general observations on the attempts of the different political parties to secure the hollowness of the pretensions of Gen. Cass to the support of South. Gen Democrats, he concluded after a warm eulogium on Gen. Taylor and Cass to our confidence, by showing that the support of the latter would be humiliating and fatal to us; that the former was entitled to and would receive the confidence by every consideration on which we could most securely rely.

His speech was followed by Mr. Humphrey, and repeated and continuous applause, as the several points of the speaker, struck with conclusive power upon the enemies of Taylor and Cass, and as the true principles of the universal feeling and determination of the party.

W. Gilmore Simms, Esq., at the close of Col. Cunningham's speech, rose and said: Mr. Chairman, Sir, and was received on his appearance in the most enthusiastic manner. Mr. Simms said he would not regret that circumstance which had prevented him from leaving the city had so fully compounded him, by affording the opportunity he now enjoyed, of listening with these to the speeches which had been made. He rejoiced that he was permitted still to be here, and to join hands with the true and bold spirits he now perceived in the hall, and to stand shoulder to shoulder. He united at home, and elevated above the corrupting influences of party politics, he felt that he could in the dark is to contribute to that end, never will you be enlightened. Read for yourselves. See the errors which have led to the present unfavorable position of Gen. Cass, and then, as men true to the South, tell, if you can, how you can confide in him. Mr. Simms then read the letter, as you will be true to the South. Mr. Simms' address was throughout received in the most flattering manner, and at its close was greeted with rounds of applause. He followed by strokes of wit which exhibited the position of our opponents, as equally devoid of the support of sound sense and accessible to the shafts of an overwhelming ridicule.

On motion of Col. Charles Kanapaux, the meeting then adjourned.

CHAS. MACBETH, President.

E. H. Locke, } Secretaries.
T. A. Fuller, }

A Free Colored Preaching Sold.—The Louisville correspondent of the Cincinnati Gazette says that on the 7th instant Roger Boyce, a preacher, a member of the Indiana African Conference, and a Master Mason of the Philadelphia Lodge, was sold at auction before the Court House door in Louisville, Ky., and that Boyce's wife was bought by J. L. Hyatt, for $75,50. The offence of Roberts was a violation of the law prohibiting free negroes coming into the State except by the Legislature. He was required to give bonds in the sum of $500, which he evidently did.

"The case on the writ of prohibition was argued before the Hon. William F. Bullock, on the 6th and 7th inst. Messrs. Guthrie and Logan for the plaintiff, and Messrs. Guthrie and Logan for the Justice of the Peace. Roberts filed a declaration in prohibition, alleging that he was born free in the State of the Indians; that he had resided there for a number of years; and that he was, at the time he was arrested, residing with his wife and family in the Quarter's Quarter, which is about the first of July, 1848, he had rented a barber's shop in the city of Louisville, Kentucky, that he carried on his business there; that he had been in the habit of crossing the river to his residence in the evening and returned in the morning to his employment; that he was born of free parents in the State of Indiana; that he had never been sold from there to the State of Indiana a number of years ago; that he had never been out of the State; that he entitled and convicted, and would besold, unless the Justice was prohibited by this Court—to which the Justice pleaded to the jurisdiction, and conviction in fact, and the plaintiff demurred to the plea.

The grounds of the demurrer, as urged by the counsel for the plaintiff, were, that at the time of the arrest the plaintiff was convicted was in violation of the constitution of the United States, (see 4th art, 2d sec.) which declares that the citizens of each State shall be entitled to the privileges and immunities of citizens in the several States. The case was very ably argued on behalf of the plaintiff, by Messrs. Guthrie and Logan, and by the court of justice by Guthrie and Logan, and occupied the court two days.

Judge Bullock decided that the free negroes were not citizens of any State in the Union, in the sense the United States. His opinion was delivered orally, we only give you the substance of it. He held, the negro was not a citizen of the United States, that the guaranties under the constitution; that he was not a party to the social compact, either of the State Government or of the General Government of the United States. His opinion was delivered orally, we only give you the substance of it. He held, the negro was not a citizen of the United States, that the guaranties under the constitution; that he was not a party to the social compact, either of the State Government or of the

To jee up killock, jam right down upon their helium hard a ler,
Haul the sheats taut, and, laying out upon the Sutton tack,
Make for the queen's parry and can, which, I think, is Ole Zack.

Next thing you'll want to know, I spose, what arguments I seem
To see that makes me think this ere 'll be the strongest team;
Fust place, Pee ben consid'ble round in berrooms and saloons
A gethin' public sentiment, 'mongst Democrats and Coons,
And 'tain't ve'y often that I meet a chap but wut goes in
Far Rough and Ready, fair and square, bufe, tailer, horns, and skin;
I don't deny but writ, fer sne, ez fur ez I could see,
I didn't like at fust the Philadelphy nomersee;
I could ha' pinted to a man that wuz, I guess, a peg
Higher than him, a sager, in, and with a wooden leg;
But every day with more and more o' Taylor zeel I'm
burnin';
Ef I'd expected such a trick, I wouldn't ha' eat my foot
By goin' and votin' for myself like a consumed cuss;
It didn't make no diffrance, though; I wish I may be
cust
Ef Bellers wuzn't slim enough to say he wouldn't trust I

Another pint that influences the minds n' sober jedges
Is thet the Giniral heren't gut tied hand and foot with
pledges;
This, at the only spot thet pinched, she shoe directly
eases,
Cos every one is free to 'spect precisely what he pleases;
I want free-trade; you don't; the Giniral isn't bound to
neither;
I vote my way; you, yourn; and both sir sooted to a T
there.
Ole Rough and Ready in,'s a Wig, but without bein ni-
tty,)
He's jest wut I should sail myself, a kind n' *scratch*, ez
'twere,
That aint exacly all a Wig nor wholly your own hair;
I've been a Wig three weeks myself, jest o' this mod'rate
sort,
And don't find them and Domercrats so differant ez I
thought;
They both act pooty much alike, and push and scrooge
and cuss;
They're like two pickpockets in league for Uncle Sam
wells yps;
Each takes a side, and then they squeeze the old man in
between 'em,
And turn his pockets wrong side out and won't let a
cliken 'em;
To sarry one on 'em I'd trust a secondhanded rail
No furder off 'an I could sling a bullock by the tail.

I've ban a votin' Domercrat, ez regler ez a clock,
But don't find goin Taylor gives my narves no gret 'f s
shock;
Truth is, ske eutest lookin' Wigs, ever sence lust they
found
Which side the bread gut buttered on, hev kep a eggin
round;
They kind o' slipt the planks from out th' old platform
one by one,
And made it gradoonly noo, 'fore folks know'd wut wuz
done,
Till, fus's I know, there aint an inch o' the old timber
hand on,
But I, or any Domercrat, feels comf'table to stand on,
And ole Wig doctrines ne'llly look, their ow'pawns bein
gone,
Lonesome ez staddles on a mash without no haycicks on.

I spose its time now I should give my thoughts upon the
plan,
Thet chipped the shell at Buffalo, o' settin' up ole Van
I used to vote fer Martin, but, I swan, I'm clear disgust-
ed,
He aint the man that I can say is fittin to be trusted;
He's nut half anti-slav'ry 'nough, nor I aint sure, ez some
be,
He'd go in fer abolishin the Destrick o' Columby;
And, now I coune to recollect, it kind o' makes me sick 't,
A horse, to think o' wut he wux in eighteen thirty-six
And then, another thing;—I guess, though mebby I am
wrong,
This Buffilo plaster aint xgoin to draw almighty strong;
Some folks, I know, kev gut th' idee that Northun dough
will rise,
Though, 'fore I see it ris and baked, I wouldn't trust my
eyes;
'Twill take more emptins, ez long chalk, than this nor
party 's gut
To give sech heavy cakes as them a start, I tell ya wut;
But even ef they caint the day, there wouldn't be no en-
durin
To stand upon a platform with such critters ez Van Bu-
ren,
And his son John, in, I can't think how theiere chaps
should dare
To speak as he does, wy, they he used to cuss and
swear!
I spose he navar read the hymn that tells how down the
stairs
A feller with long legs wux throwed thet wouldn't say
his prayers.

This brings me to another pint: the leadara o' the party
Aint jest such men ez I can act along with free and
hearty;
They aint not quite respectable, and when a feller's mix-
rils
Don't toe the straightest kind o' mark, wy, him and me
jest quarrils;
I went to a free soil meetin' once, and wut d'you think I
see?
A faller was a spoulin there that act'lly come to me,
About two year ago last spring, ez nigh ez I can judge,
And axed me ef I didn't want to sign the Temperance
pledge!
He's one o' them that goes about and sez yau hadn't
oughter
Drink nuthin' mornin, noun, or night, stranger than
Taunton water,
Thera's one rule I've been guided by in settlin how to
vote ollers,—
I take the side that isn't took by them consarned tetto-
tallers.

Ez fer the niggers, I've been South and thet her changed
my mind,
A lazier, more ungrateful set, you couldn't nowhere find;
You know I mentioned in my last thet I should buy a
nigger
Ef I could make a purchase at a pooty mod'rate figger,
So, ez there's nothin in the world I'm fonder of than gun-
nin,
I closed a bargin finally to take a feller runnin',
I shouldered queen's arm and stumped out, and when I
come to th' swamp,
Twurnt very long afore I got upon the nest o' Pomp;
I come nerosst a kind o'hut, and, play'in round the door,
Some little woolly headed anks, ez many 'z six or more,
At fust I thought o' Brin', but think twice is safest ollers,
There aint, thinks I, not one on 'em but's wuth his twen-
ty dollars,

Or would be, ef I hed em back into a Christian land,—
How tempin all on 'em would look upon the auction-
stand!
(Not but wut I hate Slavery in th' abstract, stem to
stern,
I leave it where our fathers did, a privit state consern,)
Sam's they see me, they yelled and ran, but Pomp was
out a hoein
A leetle patch o'corn he had, or else there aint no knowin
He wouldn't ha' took a pop at me; but I hed gut the
start,
And wen he looked, I vow he groaned ez though he'd
broke his hart,
"You darned ole fol!," sez I, "it ain't no gret of a
disaster
To be loose'n'nearly drav back to a contented master
Where you hev bel Christian priv'leges you don't seem
quite aware of,
Or you'd ha' never run away from bein' well took care
of."

Wal, I jest gut 'em into line, and drav 'em on afore
me,
The pisonous brutes, I'd no idee o' the ill-will they bore
me;
We walked till somewers about noon, and then it grew
so hot
I thought it best to camp awhile, so I chose out a
spot
Jest under a magnoly tree, and there right down I
sot;
Then I unstrapped my woddeu leg cos it began to chafe
And laid it down jest by my side, supposin' all wux
safe;
I made my darkies all sot down around me in a ring
And sot and kind o' cliphered up how much the lot would
bring;
But, while I drinked the peaceful cup of a pure heart and
mind,
(Mixed with some whiskey, now and then,) they gut
behind
Me, and, fust I knew, the each on 'em 'eu had gut behind a
tree,
And Pomp poked out the leg a piece, jest so ez I could
see,
An' yelled to me to throw away my pistils and my gun
Or else thet they'd cairfoff the leg and fairly eut the
run.

I vow I didn't believe there wux a decent alligator
That hed a heart so destitoot o' common human nature;
However, ez there wornt no help, I finally give in
And hefi my arms awuy to get my leg safe back agin;
Pomp gethered all the weapins up, and then he come and
grinned,
He showed his ivory some, I guess, and sez, "you're
fairly pinned,
Jest buckle on your leg again, and git right up and
come,
'Twun't do for famerly men like me, to be so long from
hum."
At fust I put my foot right down sout swore I wouldn't
budge,
"Jest ez you choose," sez he, quite cool, "either be shot
or trudge."
So this black-hearted monster took and act'lly drav me
back
Along the very feetmarks o' my happy mornin' track,
An' kep me prisoner 'bout six months, and worked me, ta,
like sin
Till I hed gut his corn and his Carliny taters in,
(He made me lam him readin, to, although the critter
saw
How much it hurt my morril sense to act again the
law,)
And then he took me in the door and, givin me a kick,
Sez, "if you know whuts best for ye, be off, now, double
quick,
The winter-time's a comin'on, and, though I gut ye
cheap,
Besides, the children's growin up and you aint jest the
model
I'd like to her 'em inheritate, and so you'd better toll-
dle!"

Now is there anythin on airth 'll ever prove to me
That renegader slaves like him air fit fur bein free?
D' you think they'll sack me in to give the Bell'ds chaps
and them
Rank insfeds that go agin the Scripturi ev, o' Shem?
No, not though all the crows that flies to pick my bones
wuz cawin,'
We're livin in a Christian land,
Yourn
BIRDSYEBROW SAWIN.

A Contrast.

The praise of the brave young sailor, JEROME, who saved the lives of fifteen persons from the burning ship Ocean Monarch," is in the mouths of all men. The press of England and America dispute for the honour of his birth-place—whether it belong to Old or New England. Some of the daily papers of this city claim him as a New Yorker, inasmuch as his few years have been the home of his family, and his own when not at sea. Boston, our city government, not to be outdone in generosity, and in its appreciation of a noble deed by the people of England, who have loaded Jerome with gifts, have presented him with the freedom of the city in a box of gold. The freedom of a good sloop or schooner in every port would be more equally pious resident on the banks of the Mississippi, or else to meet the demand for "fan-cy girls" in the New Orleans shambles, asked of Dray-ey girls" in the New Orleans shambles, asked of Dray-ton a passage in his vessel to escape from so horrible a fate. He, like Jerome, forgot himself and risked his own life for the sake of these unfortunate people, and now life for the sake of these unfortunate people, and now receives for reward, not the admiration of his countrymen but their execration—not golden testimonials to his he-roism, but the insults and blows of an infuriated mob; not the freedom of the city in a box of gold, but iron chains and a dungeon, and seventy years imprisonment as the judgment of his peers, and of a Justice of a Court of the United States.

Or take another case of the same. Some years since this same brave Jerome saved the lives of several persons at the wreck of the packet-ship "Henry Clay," on soon at the wreck of the packet-ship "Henry Clay," on soon at the wreck of the packet-ship "Henry Clay," on soon

Miscellany.

DOWNFALL OF A BRITISH PEER.

During the past week the British public has been admitted to spectacle of a scandal to the most disgusting and gravely historical import. One of the most splendid abodes of our almost regal aristocracy has thrown open its portals to an endless succession of visitors, who from morning to night have flowed in and out, interrupted stream from room to room, and floor to floor—not to enjoy the hospitality of the lord, or to contemplate him on his throne of state, or even to visit but to see an ancient family ruined, the palace marked for destruction, and its contents scattered to the four winds of Heaven. We are not going into what is notorious, and what therefore it is neither a novelty nor a cruelty to repeat that the Most Noble and Puissant Prince, Augustus Frederick Duke of Buckingham and Chandos, is at this moment an absolutely ruined and destitute man. Our advertising columns have anticipated the auctioneer in the list of estates, properties, and interests, which are no longer his, and will not revert to his heirs. The last crash of this mighty ruin was the sale of the noble mansion Stowe, in no more. This morning the tumultuous invasion of sight-seers will once again be endured, and to-morrow the auctioneer will begin his work.

A every thoughtful spectator has spoken to the peculiar and most lamentable character of the scene our eyes have permitted us to look at, and upon circumstances of such rare occurrence and indelible recollection. Under the lofty arch which crowns the lion avenue from Buckingham, and opens the first view of the magnificent Palladian facade, has lately passed daily cavalcade, which, except in its utter absence of style, might remind one of the road to Epsom or Ascot. Cabs, flies, broughams, stage coaches, "busses" pressed from the metropolitan service, and every description of "trap" down to the carrier's cart which usually supplies fat geese, dragged to Wolverton, and filled with the unfortunate holders of return tickets to town, constituted a dreary antithesis to the style of carriage which so lately brought Royalty to Stowe. An elaborately circuitous road conducted the impatient visitors in the dark from below which, in the hot sunlight, were formed by inside onlookers, so often the scene of rural festivities, the enemy encamped. One might imagine a great army had been there and again gathered at Stowe. Even stalls were there. From the branch of a noble beech hung a huge pair of scales on which version was weighed. An advertisement point for the 'Times' had its station over very moderate prizes at which a buck, a half, or a quarter might be obtained. In the distance were tables trees, timber marked, and groups were under the enormous edifice was a human hive. Every window showed the crowd within passing to and fro. But once admitted—once within—the scene under the theo-like vault of the central saloon, and glancing right and left at the endless vistas of gorgeous apartments, then one indeed realized the magnificence that was going on. Every scholar must have thought of the scene related by Æneas, when the Greeks had burst open the gates of Priam's palace, and when the splendid interior, the spacious halls, and the sacred haunts of an ancient dynasty were presented to the eyes of the furious assailants.

The house was well set out for the Dudgeon-ish visitors. Neither Louis XVIII., nor the Duke of Orleans, nor Queen Victoria, nor any of the great ones of the earth, whose names are recorded on the pillars and with trees planted by their own hands, saw Stowe so nobly arrayed as the British public have seen it this week. The bride was dressed for the altar, the victim for the sacrifice. No thirty coverings, no ghostly brown holland, no neat patterned chintzes were there. King Stuff had it all her own. The richest damasks, the most splendid newest state hangings; only, as that personage rode there in roughshod through the palace, and bought with him cartloads of gilded, there was just not an attempt to save the carpets from excessive irruration. In the state dining-room were set out 60 000 oz. of gold and silver plate; one would-have-thought enough of the wealth, for the sealers were at work there also, and men were weighing and noting down but after but. On a table twenty yards long, and on a dozen side-tables, rests enamel, vases, candlesticks, epergnes, groups, goblets, tankards, and every other form and variety of plate, from the elaborate designs of Italian artists to the simplest productions of old English school, and the precentious richness of the last generation. Among fifty other pieces of historic value, the gifts of foreign sovereigns and distinguished men, stood a vase, formed from snuffboxes presented by the cities and corporations in Ireland in 1779, the sense of the gallantry of the Buckingham, purchased by the Buckingham conservatives, and presented to the Duke as an everlasting possession; and the Chandos testimonial, for which the gentry and yeomanry of the county of Buckingham paid 2,000 believe. £1500. During the whole week this testimonial has been surrounded by a crowd of agriculturists the very originals of the engravings which pressured, telling of the guineas they had contributed to the ill-fated fabric, but avowing with unwearied gratitude worthy of a better fate, that whatever they would gladly give the money over again.

In all the rooms it was the same. "Put thy house in order, for thou shalt surely die." So did died with grace. The obsequies of Stowe have been marshalled with befitting pomp. On what treasures of art will the sun set this day, never to rise again on a similar scene within those walls! The quantity is beyond conception, and if the taste is not always the most refined, it is because the vastness of the accumulation and the accidents of its history forbade more fastidious rule. The Duke of Buckingham is the representative, not of one, but of many families. It is a mighty work of ages that has been accumulated in this place, swollen indeed, and somewhat overwhelmed by recent additions, but still full of historical, national, and personal interests. The galleries of family portraits and collections of family memorials, seem to connect all the great achievements of modern English history in the names of Chandos, Temple, Cobham, Nugent, and Grenville. Beyond the somewhat extensive circle of family affection, the original portraits of famous men and women here assembled, are of the greatest beauty and value. Here, too, is the victor's portion in the spoil of celebrated sieges, the memento of historical friendships, and the fascination of Royal or fair beauty. In the manuscript-room, is the most extensive and valuable collection of Irish documents anywhere to be found. Of gems, rings, cameos, bronzes, antiques, articles of vertu, curiosities, china, glass, and wines, we leave them to the auctioneer and his catalogue of 5000 items. It is not our purpose to speak of that which many has collected and may collect again. Such things are only scattered for a fresh reunion elsewhere under new and more favourable auspices. But the heirlooms of many great families, the records of many great events and the memorials of many great persons, all spontaneously collected into one public house, constitute a singular and most significant fact, the obliteration of which we can only compare to the overthrow of a nation or a throne.

And everything is to be sold. The fatal ticket is everywhere seen. The portrait of Charles Brandon, Duke of Suffolk, the first husband of Mary Tudor, at Holbein, is now lot 51, in the 31st day's sale. That every other ancestor should go to the hammer, whether by Vandyke, Lely, or Kneller, or Gainsborough, or Reynolds, follows of course. But there is one item of which no preparation can remove the shock. The Chandos family is descended from Frances Brandon, eldest daughter of the above Charles Brandon, by Mary, daughter of Henry VII, and Queen Dowager of France. Soone time since certain sovereign or dictionary of the unhappy union that Mary Brandon from her grave, and took from her head a lock of silken hair, which now constitutes a visible link between the present Duke of Buckingham and the throne of the realms, to which he has a reversionary claim. That lock of silken hair, in its glass case, is now to be sold to the highest bidder. What can we say more to show the extent of the devastation? After this it is idle to mention that the temple of friendship is filled with illustrious tenants, and they are all to be sold. We trust that everything goes. In two months' time there will not remain in that vast house one pewter spoon, one cracked cup, or spoutless teapot, to give a last vestige of hospitality to the last vestige of the dual interests in Buckinghamshire. The subject of one of the pictures now on the walls is too near akin to the reality which surrounds it not to force itself on the memory. Hezekiah's vain glory prompted him to show his treasures to an insidious embassy from Babylon. "All the things that are in mine house," he said, in answer to the prophet's inquiry, "have they seen. There is nothing among "my treasures which I have not showed them." The reply was equally emphatic.—"Behold! the day is come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon. Nothing shall be left."

It is a most deplorable, and we must now add a most disgraceful event. On what point the truth shall be spoken. These columns have spared neither people nor prince. We have recently had to expound the judgment of our opinion, and to call for the vengeance of the laws upon the rash men who have perverted the first gushes of youth and genius and the rude license of popular freedom to an impious rebellion. We have been forced to do so, and we have done so not without a pang.—But in this case deal fairly if we spared the heir of his house, the son, whose reckless course has thrown to the ground a pillar of the State, and struck a heavy blow at the whole order to which he belongs by nature, by birth, by the opinion of this country respects the House of Lords, but not a degenerate aristocracy. It is apt to canvass and to censure noble and wealthy houses—it is always there that seeds with their great responsibility. The Duke of Buckingham has filled all minds with the painful presage of a similar ruin. Such events as these days bring. When dynasties are falling around, and aristocracies have crumbled into dust, disgrace acquires the force of injury, and personal ruin is a public treason.—For an event of peace we have known nothing more serious and lamentable. This has not been in war or revolution. It has been in spite of peace and revolutionary dogmas. In the midst of fertile lands and an industrious people, in the heart of a country where it is thought virtuous to work, save, and contrive, a man of the highest rank, and of a property not unequal to his title, has flung all away by extravagance and folly, and reduced his honours to the mockery of a pageant and the shadow of a name.

Were it only weakness, that might ask our censure. But there is more than weakness here. It is notorious that the Duke, by the use of a passionate and overbearing power, has made himself impossible son, now in his twenty-fifth year, to cut off the entail of all the property in which his prospects are involved. The Duke of Buckingham was yielded to representations which subsequently proved to be incorrect—if the Duke urged the step only as a formal act, which he would set right. It was not so. The heir who would gladly concede to him the excuse of utter ignorance or frenzied desperation. Let it be that he did not know what he was doing. Let it be that he was well over 21 to act as a whole. The world has a certain opinion of the son who ruins his father, and it will not leave it to the consideration of the heir. The Duke has ruined his son, or rather both his children. This is not the place to discuss the general question of entail, or to inquire whether the public benefits may not spring from a private ruin. That may or may not be; but it is beyond our present thoughts. A particular sale, and a sale of this kind, is another matter, and the conservator of a noble house, is what we are now called upon to review. The Duke of Buckingham has persuaded his son to sign away his rights. He has done so, it is said, among creditors who had no sort of claim upon the son's reversion, whatever they might have upon the father's interest, opinion to carry off circumstances in which it is reasonable that the son should eat off an ensail. In the present case there was neither compensation nor debt. The son was persuaded to stone for one man's wilful folly, and to give expensive irradesom and extortionate money-lenders benefits scarcely less than they contemplated when first they sold their goods and lent their money.—*London Times.*

Mr. Archibald Prentice, a distinguished member of the Anti-Corn Law League, has recently made a tour in the United States, and has been sending home, in a series of letters to the *Manchester Times*, the result of his observations upon men and things among us. We are indebted to Mr. James Webb, of Ireland, for copies from time to time of the papers containing these letters, from which we have made occasional but brief extracts. We lay before our readers now some further extracts, which we hope will stone for one man's wilful folly, and to give expensive irradesom and extortionate money-lenders benefits scarcely less than they contemplated when first they sold their goods and lent their money.—*London Times.*

AMERICAN WOMEN.—In form and feature the females are attenuated to a degree that an English gentleman cannot admire. Where is the bottom of beauty; and yet the girls, before they have passed the period of shuttlecocks and skipping ropes, are very lovely. It appears as if the women of America lead too artificial a life to enjoy vigorous health. At the hotel [Saratoga] they sit, dressed, from morning to night, scarcely ever stirring out, although the walks in the neighborhood are delightful, and the drives are long and long excursions daily. The men look much more healthy; they use more exercise in the open air; but they smoke incessantly, and chew to a great extent. The ladies dare not go to that vulgar extent, and insulted nature has her revenge. There is nowhere find a more healthy race of thirty-six years of age being taken for her daughter's older sister; and at forty she is an old woman.

THE FOURTH OF JULY.—It is well to keep alive the patriotic spirit by a commemoration of so great an event as that of the 4th of July, 1776, and to celebrate it with unanimity, after the noble achievement, I have some doubt. It seems a little too much akin to our language in the Declaration, to "shout like mad sons of St. Paul's. The people of Britain were to be held, according to the Declaration, as "enemies in war," but "in peace" they were to be "clasped in the arms of the cultivation of peaceful relations this annual commemoration of old wrongs. However, the wrongs were perpetrated, and we now have not much reason to think that the British Government would be guilty of a war-loving King, a profligate Ministry, and a corrupt Parliament, representing not the people, but the hotbeds of corruption. Whether the Declaration be worth repeating, not only annually but daily;—" We hold these truths to be self-evident, that *all men are* created equal, that they are endowed by their Creator with certain *inalienable rights*; that among these are life, *liberty*, and the pursuit of happiness." The first half cannot, in common decency, continue; the other half cannot, in common decency, continue to all pomp and solemnity, to declare them, and, in their practice, deny them.

JOHN BULL AND BROTHER JONATHAN. The citizens of the United States do not view the Englishman individually; on the contrary they are rather predisposed to like them, and to pay them most kind and respectful attention. But they do not like John Bull—the John Bull of the time of the war between America and the French revolutions; before Catholic emancipation and Negro emancipation; before repeal of Orders in Council; before the Reform Bill; before amended Tariffs; before the Corn and Com Laws; and before any movement to amend the Navigation Laws. And we do not dislike the citizens of the United States. We are not prepared to say that happy time when men shall beat their swords into ploughshares and their spears into pruning hooks, and shall learn the art of war no more?

MARYLAND.—Baltimore claims to be the third city in the States, and the population of the city in 1832 313 in 1840, being a few hundreds in advance of New Orleans, standing the next in rank. It has increased in population 50 per cent. more than New York and Philadelphia, a great proportion of capital dwellings. It has the most magnificent monument to the memory of Washington which the United States possess. It is a column of white marble 160 feet in height. There is another handsome monument which I could not see without deep pain. It is erected to the memory of the officers who fell in the attack on the city by the British army, in 1814. That attack was wrongly waged against the States was no justified by necessity. It was undertaken by the wanton and irritating attempt to destroy a national building purely respected in contests between civilized nations, the Capitol of Washington, and, moreover, the monument of their own transatlantic brethren, that bitter war-spirit engendered by the revolution, which was beginning to fade away.

The view of the surrounding country from an eminence is beautifully undulating, and, spite of Slavery, very English. It happens that this tobacco-growing State is also a great wheat-growing country, and in Baltimore and its neighbourhood there are upwards of seventy flour mills. I believe that wherever the soil and climate are favourable to wheat they are unfavourable to the existence of Slavery. Delaware has nearly cleansed itself from the curse, the corn-growing part of Maryland is preparing to follow the good example, and although the gentlemen of the south of Virginia constitute the most influential of anti-abolitionists, there are symptoms of revolt in the northern division of the State, where Slavery, if it be not utterly profitless, is proved to entail an equivalence to the opprobrium incurred. Nor are there men wanting who would make some sacrifice of pecuniary interest rather than be charged with injustice, even although they are not yet prepared to acknowledge that there is injustice in man holding property in man. I shall have other opportunities of recurring to this painful subject. In the meantime, I rejoice that in this fair portion of God's creation—so much fairer than I had anticipated—there is a reasonable prospect of the speedy removal of a foul blot which I had read its soil shall be free. In skirting along the border of the regions afflicted with the moral contamination I gave a sigh to the Englishmen, to those who look on the slave as instruments of oppression although they have not yet acquired the courage necessary to emancipate themselves, and to the people of holding property in their fellow-man. Mercy is twice blessed; it blesses him who gives and him who receives. Slavery is a fierce curse; it curses alike him who suffers and him who inflicts. This is beginning to be acknowledged, and the acknowledgment of the disease will, in time, lead to the cure.

SLAVES.—We were now to be a week in a slave State. There were slaves in the fields, slaves in the stores, slaves in the houses, and the children of all shades and variety of colour, from jet black to intelligence, from the miserable-looking wretch, apparently of the very lowest degree of human intelligence, to the accomplished and highly educated coast of countenance. I did not wonder that, self-interest and the prevailing habit of thinking considered, the one was believed to be an inferior race, born to be slaves, and the other superior, born to be free. I was impossible to look on the other without astonishment that he should be considered as of an unimproved race, and without a feeling of indignant humiliation to which he is condemned. I was particularly struck with the appearance of one little girl, who had been purchased that day, and who no longer held up or looked appestinally to me, when I gazed upon her, and, when I smiled, the bright sunny beam of intelligence overcame the dark countenance, showed that cultivation alone was wanted to develope the moral and intellectual faculties. We were now in the Slave States. There was no labour in the cane-brake under an almost vertical sun; in a wheat-growing and grazing country there was the assurance of abundance of food; and in the midst of all this there was the bleak, the dreary, the utter opinion repressive of open cruelty. I was told that the poor creatures were happy; I saw that they were not happy; I believed that they had been, and there was a law to prevent their discovering that they had higher destinies than the lower animals which they were taught to look upon as fixed. I wished to visit more southerly plantations that I might see how well the black race were kept, but I said nothing to excite suspicion as to my views or pleasure, that there was, in the minds of some, a lurking doubt of the justice of holding fellow-creatures in bondage; and I heard with pleasure, from others, that the system was evil, and I was sorry to hear the expression of a desire that it should be removed. I could only say to the latter, that where there was evil, it was better that the law should.

ENGLISH TORTURES.—We were detained some hour- at Utica, a few miles above Louisville, in consequence of some slight defection in the newly-laid railroad. Nothing of the kind was vexed out of all patience by an American, who made great demands for my admiration of his country in general, and this railroad in particular. "Well," said I, "I see it is the way in which America has been treated unjustly by English tourists. You will not let them admire simply because you are possessing for admiration. You cannot believe that the Englishman has an eye for either the grand or beautiful. You tire him to death with your constant looking for praise, and he revenges himself by withholding from you the praise you long for. Your river is both grand and beautiful, but why should you pride yourself about that? You did not make it, nor do you even make rivers. You might brag of our Clyde, which had not more than eighteen inches of water, but which has been deepened to twenty feet. But you see that I, at present, do not be so confoundedly importunate for praise." "Your English writers do us great injustice," said he, "and the ungrateful fellow's only return was abuse." "He served you right," I said. "You tried to bribe him to praise, and would not agree to your terms. You ought to have felt besides that when you showed honours on the mere novelist, which you would have denied to the patriot or philosopher." "Why, you don't mean to say that you would bribe Christopher, the editor of the *Edinburgh Review*." "And who might he be, pray?" "Why, Dr. Lardner, to be sure, who is the editor of the *Edinburgh Review*; now there I leave you." Passing the groups little afterwards, overheard some gentlemen commencing a conversation in which they expressed their contempt with the foreign gentlemen. At daylight next morning we were at the landing place at Louisville, and I found my fellow-brother whom I had not seen for nearly twenty years, who, broken down by deep affliction, could only silently wring my hand. His *eldest son* had expired on the previous day, and he had gone to the steamboat wharf to meet his hand of an assassin. I had not lamented without cause the practice of carrying monuments of death with us to the grave, but I was not prepared to see a more pre-disposed to like them and to give them a cordial welcome amongst us. Our dislike is to Jonathan—bragging, assuming, and, in many instances, mean; our individual likings will become the national in proportion to the greater intercourse of the individuals of both nations. Let us have more steamboats and steamboat. The paddle-wheel is the emblem of civilization and peace. Why may it not be regarded as the sign of the times—the indication of the near and happy time when men shall beat their swords into ploughshares and their spears into pruning hooks, and shall learn the art of war no more?

SLAVE CHILDREN.—CALCULATIONS OF MONEY. Joseph Sturge has caused a number of bills of the following tenor to be printed, and circulated:

In the city also are extracts from the evidence before the House of Commons, in which the following is given:—

Question by Mr. Buxton.—"Is it not a fact that in consequence of the laws, the children of slaves are considered as property, and that the owner of the property has a right to dispose of them as he pleases?" Answer.—"Yes, sir, I have seen them sold from the breast of their mothers, and I have seen them sold from the breast of their mothers, and I have seen them sold from the breast of their mothers, and